

PORTAL OF INVISIBLE POWER



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EGYPTOS

NOVEMBER

1942

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OUT OF THE SHADOWS

*When darkest shadows cross thy path,
Life's pitfalls beset the way,
The heart's bereft of song this day.
The inner Self cannot be gay.
By bludgeon blow thy body hath
Naught strength to stand the pent-up wrath
When thru these tests ye stand alone.
Lift up thine eyes, for it is known
That thru God's love thy strength will grow.
When in thy Silence, "Be still and know,"
As Truth's blazen light is shown
That God is nigh; you're not alone.*

—James Montanari

AEGYPTUS

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HAMID BEY, *Editor*

HARRIET B. MYERS, *Assistant Editor*

Associate Editors

JOHN H. MANAS, Ph.D.
A. R. MARTIN

F. HOMER CURTISS, M.D.
HENRIETTA SCHMANDT

AUDREY STRATTON



AEGYPTUS

"Like the rising sun, brings you the dawn of a new day."

NOVEMBER — 1942

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HAMID BEY,

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Aegyptus is published monthly by the Coptic Fellowship of America, and is dedicated to the upliftment of mankind. Its pages carry the wisdom of the East together with the knowledge of the West, thereby revealing a better understanding of life and living. The name Aegyptus was that of a Libyan king who conquered and gave his name to Egypt.

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MY EXPERIENCES PRECEDING 5,000 BURIALS

HAMID BEY

THE STORY OF MY LIFE

What I Learned in the Egyptian Temple



Part XIII

And Now My Final Privilege in the Temple

Every student of the temples, no matter to which one he may belong, looks forward through his years of training to the final privilege in the Superior Temple. This is the meeting personally of the Great Eleven Ring Master, the only one living in a physical body in the world today.

Never shall I forget the intensity of anticipation, the joy and happiness which I experienced when the great day arrived for which I had worked for twelve, long, busy years. The hour arrived, and the Master appeared! This was MY HOUR and HE and I were to be alone all that precious sixty minutes! I could look into his eyes, hear his voice, and feel his personal atmosphere!

And when he appeared I received him with mind agog and body trembling with excitement, when so quietly and calmly he sat down in my presence and with utmost sincerity he told me that he was exactly like me? In fact, that we all have the same measure of natural ability and basic qualities. He complimented me on my record; and he promised me a brilliant future of attainment, although he did not use words which mean just that in American interpretation.

In fact to make a record just for the sake of the record, to make a name or reputation for the sake of the fame or estimate of anyone, including members of the human family, or to get notice from the Celestial beings from on High, is never considered as having any worth but would be considered a base and unworthy aim in life.

He explained to me how the only value in time and eternity is one's own development and personal ability. He said no one ever helped me but myself, and no one could hurt or hinder me. He said all people are free; eternally free; that the human soul is always at liberty and only bound by the whip cords of its own ignorance.

Therefore, be WISE. This was the burden of his lesson, so far as it applies to all alike. The rest was directed to me personally, and is applicable to me only, and of no special concern to anyone else. He did not advise me. These great Wise men never advise or admonish. They instruct their students and then set them free.

The memory of that hour is a perpetual benediction to my soul, and his commendation of my attainment up to that time serves as a constant encouragement that with my best efforts continually employed to teach and improve the lives of my students, I shall earn the privilege of an assignment to a more important responsible task in the ages to come. This is the law. "Thou hast been faithful over a few things, I will make thee ruler over many things."

And so, the ultimate effect of my training must manifest as composite character and personal quality. Its lessons serve me every hour of my life. I see lives wrecked on human highways because they are ignorant, whereas I know. I want everyone in the world to know.

I am able to reveal much more of the details of my knowledge and, of course, can transfer more of my mental attitude toward my students in my personal classes than is possible through the printed page. However, the printed page has power and is doing more than all else today to evangelize the world. May these pages do their part!

MY NEXT GREAT LIFE TRANSITION

Back Home

And when I had finally realized all my hopes, after I had been initiated into the sacred mysteries and sat in the presence of the Greatest Human Being, it shall ever be my privilege to meet in this world, I left the Temple to go out into the world of ordinary affairs.

I returned to my home in Cairo where I was received by my family with great celebration and much rejoicing. Soon my Father expressed the hope that now that my school days were over I would be willing to settle down in business with him and establish a permanent home near by.

I was sorry to disappoint him, but I had other ambitions, and soon I joined the armed forces which were being sent out from Egypt to do service in the great World War. I succeeded in being enlisted in the air service and piloted planes the entire season of my service. My experiences during the time were much the same as the other men, with one exception.

One time I was on the battlefield where the enemy was making a stampede across our lines. I was too far out toward the enemy for it to be possible to escape if I attempted to run, since I would be a perfect target for their arms. So, my ability to go into trance saved my life. I entered the trance state as

quickly as possible, lying on the ground and the enemy, supposing me to be dead, did not disturb me. When I came to life again, as good as new, the enemy was gone and I was safe.

MY FIRST PUBLIC PERFORMANCE

At the close of the war, my father again broached the subject of going into business with him but, as before, I had other plans. I wanted to go to Italy, which I proceeded to do, with the intention of publicly demonstrating my powers and thereby make my expenses. I took my younger brother with me as an advance agent. I instructed him how to proceed and how he should announce my coming to the city of Brindisi. I was heralded as "The Miracle Man, who defies death and who is buried alive six feet under the ground for three days, and again presents himself to the world in perfect condition!"

My brother did such a good job of advertising that the entire city turned out in great excitement to see me. The Mayor gave me the keys to the city and did me the honor of serving the city dignitaries at a banquet so that they could all meet me personally.

I was not so pleased with the banquet, as it is necessary for me to fast several days before a prolonged burial. But my brother thought I must attend to please everybody and so, knowing better than to do it, I attended the banquet. Being urged, I partook of some of their spaghetti, of which they are inordinately proud. Every bite that went down my throat was a vexation to my soul, but they passed it to me again and again, each time insisting that I have some more spaghetti!

When it came time to go into the burial, I wished heartily that I hadn't eaten that spaghetti. My grave was six feet deep. I took with me a cord attached to a bell which I could pull and ring the bell if anything happened to make its use necessary. I was covered and all went well for a few hours. Then the spaghetti began to get in its unfavorable work and disturbed me to such a point that I awakened out of trance and, try as I would, it was impossible to go to sleep again.

Of course I realized the seriousness of my situation and that it would require a long time to dig me up if I should ring the bell, and my chances were pretty slim. However, I rang the bell and waited.

I recalled something which my Master had talked to me about many years before, when he said that if any such thing like this should ever occur, I should remember to observe the process of dying as it would be very interesting and profitable. I determined to follow his advice and it proved that he was correct. I will not recount the various phases of the process of leaving the body, but only report that the last thing I saw was a brilliant flash of intensely red light, and then passed completely out of the picture.

They began to dig me up when the alarm rang but, despite their utmost haste, by the time I was brought to the surface it looked as though I was gone for good. And so the newspaper men, as hungry for news as American dailies, rushed with the news to their respective publishers and soon there was an extra on the streets announcing my demise.

I was gone for several hours, when I finally succeeded in getting back into my body and was soon as good as new. And now it was the business of the newspapers to get out another extra to announce their mistake. When I opened my eyes, my brother in anguish asked, "O *why* did you ring the bell?" To which I replied, "I think that should be an easy thing to answer for yourself, considering how hard I had to try to come back at all." Then my brother lamented that our reputation was ruined and that we could never retrieve it!

But the whole affair turned out just the reverse. When they asked me why I failed, I frankly told them that it was that spaghetti and so the newspapers laid out huge headlines again, saying "SPAGHETTI IS STRONGER THAN THE MASTER. EAT MORE SPAGHETTI!" And my visit to that city, my first attempt to publicize my ability was a great success.

In America

Nothing more startling than the above happened to me until the year 1927, when I was sent to America to show Houdini that his mechanical appliances to try to duplicate genuine mind power, was child's play to me. I was much disappointed that Houdini died before I had a chance to prove this and I was suddenly left in a great country where everything was strange, even the language and the customs of the people.

But I wanted to stay, and show my ability to a skeptical world. Accordingly I embarked upon an extended theatrical venture, and did what you call "Time" on the leading vaudeville stages of this country for two years. I was so anxious to learn the language that I took advantage of every opportunity to learn new words, not knowing that among the theatrical people, including the stage hands behind the scenes, many of their words and expressions did not fit in parlor entertainments of a formal nature.

I got myself into any number of ludicrous situations with inappropriate remarks, which had been taught me just for a good joke. And so, when I actually found out that I was not learning the language as I wished to and also realized that my performances were taken as tricks to fool the people, I decided to leave the stage and find a better avenue of letting the world know about mind power and my ability to demonstrate it.

After several years spent in learning the ways of the Western World, during which time I spent two profitable years in Paris, I felt sufficiently at home

among English people that I again sought a way to give my philosophy to a needy world and demonstrate the supremacy of mind.

It is a happy privilege for me now to do missionary work, as a Minister of the Gospel of Good News. I plan to continue this work indefinitely and hope it will be interrupted only when it is necessary to return to my Temple to pass all the various tests necessary to keep the seven rings on my headdress. I am due to return in the year 1945, as I am required to report and prove my ability once every seven years.

One of the ideals of my life is to build a center, a school, where I can take underprivileged children and bring them up in the same spirit and scientific training used in our Temples in Egypt. I want to show the people of America that there is a law of human nature which must be known and applied or we get wrong results in child training. This wrong training produces what is known as the moron or mentally subnormal, and also the criminal.

My Philosophy Condensed as Religion—Human Nature—Science

Of course American people want to know about my religion, since I am attempting to teach. They want to know about a number of things, to assure themselves that it is wise to study with me. And so, to fill that need, I write the following:

My Temple Master belong to the Coptic Cult, which is a primitive or early Christian sect, therefore my religion is the same as that of any Christian followers, but my viewpoint concerning Christianity is not the same as the American. A common question is whether I am any different in my fundamental nature, being trained in the Oriental order of things. Let me say that Egyptians are diametrically opposite in their tendencies to the tendencies of Americans. The Western world in general belongs to one-half of the earth's civilization, while the Egyptians belong to the other.

Everything in nature works in duplicate, or polarity. Everything has both a positive and negative pole of expression at the same time. Mankind is divided into these two poles. The Eastern world is positive to things of the spirit, while the Western world is positive to things material and external. While Americans value a fortune in dollars, an Egyptian values his fortune in spiritual understanding. This shows forth in the fact that Egypt is under the protectorate of England while America, with her extreme positiveness wrenched herself away from the Mother country when she was an infant.

But the Masters of Egyptian Temples do not ignore scientific findings in their philosophy. They have, on the other hand, been accumulating facts for centuries. When they find a sufficient number of facts which give evidence of

(Continued on Page 27)

THE PINEAL GLAND

By ERNEST G. WIESE, D. C.

THE Pineal Body or Gland in man is a fir-cone shaped structure. It is a small, reddish-gray body situated in the back part of the head, above the cerebellum. Its length is about 6-8 mm, a little over $\frac{1}{4}$ inch, and its diameter 4-5 mm, about $\frac{3}{16}$ of an inch. Let us recollect it is placed in fairly close proximity to the pituitary body—another very important gland.

Evidently the consideration which the medical profession gives to the Pineal Body or Gland is just the difference between the purely physical interpretation and the metaphysical.

According to the medical authorities, the Pineal Gland has particularly no function. It is merely supposed to have some bearing with the sexual development in the young and after the age of puberty it is supposed to remain dormant, with decided degenera-

tive changes. In older persons it is supposed to harden, become calcified and undergo changes so that brain sand is present. This calcification is said to be present in about 25% of older persons. From the consensus of medical opinion it does not matter if this gland becomes calcified.

It is never removed surgically and the individual goes on living with or without any function of this gland until he passes on.



Picture No. 1—Pineal Shadow

Pictures have been taken of this gland but, of course, these are all taken after the brain has been dissected. X-ray pictures very plainly show the "Pineal Shadow." See picture No. 1. When taking X-ray pictures of the cranium, these Pineal Shadows are very frequently seen. This picture will give you an adequate idea of the location of the Pineal Gland.

Picture No. 2 shows a photograph, greatly enlarged, of the structure of this gland. You will note there are

many cells and extensions of these cells which end in bulbous swellings.

Let us consider this from another aspect. All the organs and structures which are located within the brain area are highly essential to man. If the Pineal Gland were not an organ of First Importance, surely, the Creator would not have placed it within the other important organs, especially in such an inaccessible place, and within the bony skull, which affords it every protection.



Picture No. 2—Pineal Gland of a boy showing cells and their processes —Rio-Hortega.



THE FUNCTIONAL ASPECTS OF THE PINEAL GLAND

By HAMID BEY

BEFORE going into the details of the functions of the Pineal Gland, we must realize, first, there always has been two schools of thought—science and philosophy. Every metaphysical student realizes that for all manifestation there is a void embryo known as Cause. This branches out and we understand it in our everyday language as wisdom; science of living and philosophy.

In the first part of this article, Dr. Ernest G. Wiese has given you an explanation of the Pineal Gland as accepted by present medical science (scientific point of view). As for the philosophical or metaphysical point of view, it is quite a different story.

First of all, we must realize that science has not yet discovered the real function of the Pineal Gland and the study of this gland is still very much in the embryonic state as far as science is concerned. Whereas, the philosopher of the Orient, as well as the metaphysician of the Western Hemisphere, are in possession of dependable information and instruction on this vital subject.

To a scientific mind I may direct the following pertinent question: How can a tangible form of a tree or vegetable be found in the seed? The answer is: It cannot. Yet there are vibrating forces of consciousness which direct the certain activity which creates and builds a body known in this case as a tree or vegetable.

Likewise, within man, there is that consciousness which controls the growth of the body.

We agree with medical science that the Pituitary Gland is the body which controls the growth, shape, and size of man. On the other hand, we must understand that the Pituitary Gland is being controlled by conscious electrical impulses emanated by the Pineal Gland.

The Pineal Gland is the repository of astral vibrating impressions which, according to the metaphysical school, have been formed in previous lives (theory of reincarnation) by environment and heredity, all of which accumulate a definite idea personality condensed in the Pineal Body and released into the Pituitary, which operates according to these impressions.

In conclusion, the Pineal Gland is the architect of the body, the seat of the Creator within the individual. The Pituitary Gland is the Master Builder which operates according to the Pineal blueprints.



A WOMAN OBSERVES

by

audrey stratton



Have you ever heard the expression, "I don't care for him. He laughs too much?" I say beware of the individual that makes the remark! You will find, sooner or later, he has no peace within himself; his soul is barren for want of proper nutrition. For laughter is food for the soul. For the mind. For the body.

Our beloved boys who fly into certain death, who dig their way in and out of jungle swamps or sand dunes, who travel the ominous moonlit waters of this globe's many seas, are able to laugh in the face of all these grave dangers—and why? Because it gives them the added strength they need to face such dangers. Because it is, as it has always been, a therapeutic for the consciousness.

Laughter is one of the ways we clear ourselves for the expression of God. A God-fearing man has been—shall I stop right there? For he truly is a "has-been." The fear of God goes back to the dark ages of religious oppression. When man was guided through the emotion of fear and not through clear thinking and clear laughter — laughter which can clear

any situation of fear or any type of nerve tension.

You may be sure that the individual who derides a person for laughing is usually grossly intolerant and nurses an unbalanced outlook on life in general.

Laughter neutralizes cruelty into tolerance and grossness into benevolence. Notice around you the individuals who laugh a great deal—are they cruel? I am sure you will find it is the person who laughs only occasionally who has that streak of cruelty running through his nature.

Let us thank God that we have the right in this glorious country of ours to laugh at anything and at anybody we happen to think funny. For we are enabled in this way to keep our sense of proportion and our balanced way of life.

We should remember that laughter is the expression of happiness and happiness is wisdom. The man (or the woman) who is cheerful will always be in demand. These people are the ones who create such an aura of goodwill around themselves that they are never alone. Haven't you noticed

that the people with the most friends and those who are the popular ones in your own personal groups are the ones with a ready laugh upon their lips?

Take care that you do not grow too wise, in your own estimation, to enjoy such pleasures as laughing. You may think yourself wise—but to everyone else you are just a "sour-puss."

Have you ever awakened in the morning and been so bubbling over with good spirits and well being that you sing and laugh just for the joy of it? If you have ever felt this, look back on that experience and regain it and retain it in your consciousness as a reserve supply of power to sweep out anything negative that enters your being.

It is a scientifically accepted fact that laughter actually stimulates certain secretions that are beneficial in the human body. And what affects the body we know affects the mind. Therefore, nothing could give you the supreme elation a good laugh does and not affect your very soul.

I heard an axiom once that always comes to my mind when I write of laughter and it was, "Man has been defined as the laughing animal, but that is not strictly accurate. Dogs laugh, but with their tails. What puts man on a higher stage of evolution is that he has got his laugh on the right end." I wonder.

A child laughs easily because nature functions clearly through it. But the average individual has lost his simplicity and become so tied up in him-

self (or herself) that he revolves around his own little world like a squirrel does in his cage. Remember we have been told to become as little children.

A THOUGHT

By INEZ LIGHT

Charles, who recently completed his cadet training aboard a British Man-of-War, relates this experience:

They were in the Mediterranean when an enemy plane was sighted. He was too young to engage in active combat duty, so was standing near one of the guns. When the gunner hit the plane and saw it plummet into the water, he became very excited and shouted, "There goes a dead ———."

An officer heard this remark, called the gunner with reprimanding words and said, "THAT, was some Mother's son! We are not interested in killing men, only to destroy their ships and planes."

Regardless of race or color, THAT mother experiences the same feeling of grief and heartache as we when a notice arrives which states, "Your son is reported missing in action." When we pray for the safety of our boys in uniform, let us remember to ask a blessing on THAT boy and THAT boy's mother. "Whatsoever ye would that men should do to you, do ye even so to them."—St. Matt. 7:12.

THE LIGHT OF THE WORLD

By ORIO

Jesus said "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

St. John 8:12.



As man enters the Aquarian Age, he will become more conscious of these words for this is an age of cosmic consciousness. In the preceding articles we learned that Jesus, the Christ, was the Son of God, that he was born of the seed of a woman as the child of the Virgin Mary. He was the branch and the fruitful bough. He was also the sacrificed Lamb and the Lion of the Tribe of Judah who was to reign as KING of KINGS, and now we shall learn of him as the Bright and Morning Star.

As the Aquarian Age is the age of spiritual comprehension, we shall begin to realize that we do not worship these symbols of the Son of God but that we bow in reverence to Him whom they symbolize.

The symbols of the Christ have changed as man has progressed through the Circle of the Ages. In the Arian Age we learned of him as the Ram and the Lamb who was sacrificed for man's redemption from sin. During the Piscean Age we learned of his virgin birth and of the sacrament of his body and blood. In the age that lies before us, we shall gain a fuller understanding of the Christ symbolized as the Lion and the Star and of Him who represents the fountain of living waters.

Our physical sun which we see is a flaming ball of gaseous matter which gives light, heat, and radiance. Scriptures tell us that "Our God is a consuming fire," and also that "God is light, and in him is no darkness at all, and that God is love. He that loveth

not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He is us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he is God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. (1 John 4:8:16.)

Astrologically both the Sign Leo and the Sun are associated with the

heart and love in man. St. Matthew in Chapter 5, verse 8, writes, "*Blessed are the pure in heart; for they shall see God.*" With this correlation we begin to see a fuller meaning of the words, "*God is Love.*"

Man will not worship the actual, physical sun in the coming Aquarian Age but he will worship that which our day star symbolizes, namely the Spiritual Light of God the Father as seen and reflected in the glory of Christ, His son, which we see as our sun which shines every day and which gives life to man living upon this earth. I John in chapter 5, verse 12 tells us "*He that hath the Son hath life; and he that hath not the Son of God hath not life.*" We can be physically alive and spiritually dead but this is an age of spiritual rebirth when men's hearts shall yearn for light.

In Galatians 4 verses 4 to 7 we read, "*But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*"

The meaning of the words, "*I am the way, the truth, and the life; no man cometh unto the Father, but by me*" becomes clearer when we look at our day star and become conscious of the fact that if it did not shine there could be no life or light upon

this earth. We begin to see the vastness of the throne of God when we realize that our sun is only one of billions of suns in the heavens and that the far distant extra-galactic nebulae in space are governed by the laws of God. We begin to appreciate the fact that God is the Father and ruler over the universe and that our sun is the Son of the Father, as we are told in Malachi chapter 4, verse 2, "*The Sun of righteousness shall arise with healing in his wings.*"

As these articles have been written to show the ultimate steps of man's growth as it is written in the stars, we are not surprised to find that Christ's birth was heralded with a star and that he leaves a star to guide humanity in the years to come.


In the second chapter of St. Matthew, we read, "*Now when Jesus was born in Bethlehem of Judea in the days of Herod, the king, behold, there came wise men from the east to Jerusalem Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. Herod, when he heard, called them and enquired of them what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the*

(Continued on page 31)

TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

Part XI

OT even Jamie's warning could dim the joy of his coming home for Sonia, but she could not forget or ignore it. Danger still menaced them all and might break from any quarter. This pressed in on her within a few days of the expose, for Meehan's lawyers placed libel suits on all those who signed the statement Shagreen drew up.

A hue and a cry rushed like a tidal wave through Croyden City and bitter factions rose on both sides. Accusations and counter accusations raged until it seemed to Sonia that nothing but confusion could come from this melee.

Thus a month passed and one Sunday afternoon she sat at the casement of her window, waiting for her friends to arrive. As she waited she watched Dad and Jamie on the bench beneath the palms, reading the papers. Presently, Jennie came through the open door to stand beside her. The news headlines screamed up at them.

"MEEHAN'S GANG BROKEN UP! PRINCIPALS FLEE THE CITY."

"So endeth 'the sound and the fury,' as Dean phrases it," Jennie remarked.

"I wonder if it really is the end."

"Their house has fallen. Croyden City must see that it is not rebuilt," Jennie replied.

Then Jennie sat down on the little foot stool and, looking wistfully into Sonia's face said, "This has held a lifetime for me, Sonia. I found adulthood thrust on me. Life is reckoned by experience; years don't count."

"I know, dear Jennie. I suppose that's the preamble to some grand news?" Sonia teased.

"Yes, we thought we might make it a double wedding in the spring; maybe a triple," Jennie answered, a faint blush rising in her face.

"Maybe. I see no reason why you should delay. That is the secret of life, after all—to take the ripe fruit from the bough and enjoy it while it is right. Mums and Dad will be glad, Jennie, and I know you'll be very happy."

"We shall walk hand in hand into the heart of living and neither hurry nor force our way through," Jennie said. "Eddie is almost well and Anna—I never saw her bloom as now. There's only one thing that keeps us all from being perfectly satisfied."

Sonia felt that she knew what Jennie meant. So far she had resolutely kept it in the background but it must be met sometime, just as well now. "What is it, Jennie?"

"We feel that you, in the midst of our joy, taste a somewhat bitter cup. If you'd rather not discuss it just say so. I'm not curious but sometimes it helps to talk things out. You said 'maybe' when I spoke of a triple wed-

ding. That means you have not yet decided anything."

"You are right. Yes, I would like to discuss it with you. I want you to understand that it isn't merely a matter of deciding between two men, Jennie."

"I knew that. Of course, I took it so long for granted, that you loved Dean, that I find it hard to consider Royal. Still, I do think he is worthy."

Sonia hunted for words, then plunged into it: "Yes, any woman might feel proud that either Dean or Royal offered their hearts. But the trouble is that I failed under the stress of Jamie's trial. When Royal risked his life in following all sorts of underworld leads for Jamie's sake I got carried away by gratitude and admiration. I said something one day and he thought it meant more than I intended. You see, I thought Dean didn't care enough to face our disgrace. So I let things slide. What did anything matter? On the day of Jamie's conviction, when Dean came to me and proved my suspicions false, then Royal was out after Lester Warren and did not see Dean's action. Royal thinks Dean and I feel nothing but friendship for each other."

"You should tell him the truth, Sonia. He wouldn't want to hold you."

"I'm not so sure. Besides, what is the truth here? It must seem to Royal and Dean that I am a creature of vagrant impulses. I thought I could learn to love Royal and perhaps I can. My

truth must go deeper than my emotions, so it is not just a question of Royal holding me to anything."

"You're not quite fair to yourself, Sonia. There is a limit of endurance for all human beings and you should not punish yourself."

"But I must face results," Sonia declared. "If Royal wants to hold me after I have explained, I feel that the debt is valid."

"Then all three of you must drink the bitter cup of denial and frustration," cried Jennie.

"Should I serve truth only when it suits me, then?"

Jennie drew her close in a warm embrace. "I know we must serve as we see it, but do you remember what Jamie told Cora: 'Truth is greater than we are.' It must be more than a purely mathematical concept and it seems to me it cannot be separated from love and mercy."

"That's true, so I shall not tell Royal," Sonia declared.

"Oh, Sonia, I want you to be happy."

"Perhaps Royal may make me happy," Sonia replied and knew with the words that Royal could and would do so in time. On the bottom of the bitter cup she would find sweet lees.

An impatient call drifted up from the garden: "Are you girls staying there all afternoon? The rest are all here."

"We're coming, Jamie," Sonia called back.

In the yard they found the bunch of young people discussing the news. Dean held the paper and he beckoned to them, but Jamie intercepted Jennie without ado and Sonia found herself alone with Dean for the moment.

"Croyden City would like a little less publicity," Dean informed her with a smile. "The Mayor got so many angry letters that he took refuge in the hospital. He's just a figurehead, poor fellow. There's a move on to sponsor your Dad for the office."

"Dad will not be interested," she prophesied.

"No, in one way it is too bad for we need men like him in our public offices," Dean said. Then a silence fell and as she met his deep and searching gaze she felt that he took her heart out to examine it in tender understanding.

He might as well have spoken "Beloved, I know how it is and I don't blame you. This is just part of life. I love you but I make no claim on you. Unless you come freely and because you must do so, I cannot even accept you. I couldn't bear any incompleteness between us."

Her own heart cried back: "There is no incompleteness. Forgive me the weakness that shut the door for us. I could not come to you and feel unworthy in any way or have you doubt me." Oh! Did he hear her and understand? His eyes said he did.

Aloud he said, his tone so gentle, "I think I monopolize you too much just now. There is something regard-

ing our reform campaign that I should like to ask your Dad's advice about. You will excuse me?"

"Of course, Dean," she answered. Then she watched him walk away from her. She must call him back while she had the chance; she felt strength drain from her to leave her numb.

Then she thought of Royal. She had better go to him now and be done with indecision. But when she looked around for him he was not in sight. Jennie came over to her. "Leon West just phoned for Royal, Sonia. He told me to tell you that he would be back this evening."

"Oh," Sonia said, rather blankly. "Thanks, Jennie. I hope he had no bad news."

"He didn't explain, exactly, but I understand his family wanted his decision about something important and I think it surprised him. He seemed distraught, but he has been through quite a strain lately."

"Anything special, lately, Jennie?" Sonia asked, apprehensively.

Jennie bent down a blossoming branch of the magnolia tree under which they stood and waved it to release its fragrance, her voice full of compassion as she spoke: "Yes, Royal just told me what happened to the Trimble's, Sonia. Cora and Oliver were out on bail, you know, and they drove their car off the cliff at Point Mugu near Oxnard here in California, last week. They brought their bodies in to the morgue yesterday."

(Continued on page 25)

ANCIENT EGYPT IN THE LIGHT OF TRUTH



Part XX

IT is to be taken for granted that the reader, by now, has obtained sufficient insight to comprehend the major theme and, with it, the objective of the present series. What with the research facts galore, as already presented, enough has been shown to vouchsafe, at last, an elementary knowledge of The Mysteries of Ancient Egypt—in relation to Judeo-Christian esoterics in Holy Writ and other mystic concepts related thereto.

If students of occult lore have been kept in the Dark before this, that is not the fault of self-honest adepts any number of whom, past and present, tried their utmost to spread enlightenment. Rather, the fault may be traced to apathy on the part of the general public and to false standards of propagandic mis-education, not to mention popular superstitions commingled with wishful thinking devoid of mental discipline.

It is not in the province of this writer to page the responsible, principal culprits by name—their name is legion! Nor may this writer give in detail in so limited a space the details of arcane lore beyond the ken of student-readers unprepared, before this, for the kind of authenticated initiate lore sketched throughout the present series.

Let it suffice that the foregoing exposition constitutes an *experimentum crucis* on behalf of genuine Mystery Teachers, rather than an *Iconoclasticon* aimed against Science and Religion.

The lot of genuine adepts of The Mysteries never was and never will be a bed of roses, if only because the ungarnished Truth proves popular at no time. But for the hope, against hope, as it were, that these presents may rekindle a more sympathetic understanding of the ages-old problem which confront Light Seekers at all times, these presents would have remained, unwritten, unpublished.

The ancient Egyptians were the original pioneers of an evolution theory that was to inspire future Science with a message of hope sufficiently strong to carry on on behalf of the race. This was due to the fact that theirs was a message born of the courage of conviction, the innate belief that "a cause which cannot stand defeat is not worth fighting for"—the creed of thoroughbred pioneers the wide world over.

Now the Ancient Egyptians considered natural evolution as subject to the stern mandates of natural laws—an acid test of survival of the fit. Meaning, all those who work their

way up the blood-stained, tear-washed ladder of evolution—de profundis ad astra.

Mental aristocrate par excellence, the ancient Egyptians were no parasitic mollicoddles looking for a free ride on somebody else's "bandwagon." Theirs was not the mercenary way by means of which lesser bred ogle the high Heavens "fishing" for the kind of "salvation" to which none save mental-moral cripples subscribe, at the expense of some messianic scapegoat and catspaw. The ancient Egyptians had too much self-respect and self-confidence to favor the character degrading theory of vicarious atonement, salvation by proxy.

The ancient Egyptians respected the natural laws of evolution and the Higher Laws of Divine Justice, by their conforming faithfully to the stern mandates imposed upon them by their religious teachings. Thus they knew that salvation had to be self-earned and that their messianic mangod Horus—the Aegyptio-Gnostic Iesa—was a type representation of the soul of Humanity. This as a moral object lesson, by way of personal type example, to mortal mankind on the high road to soul immortality and godhood.

The ancient Egyptians took it for granted that their messiah merely typified an inspiring precedent as Path blazer in the wake of whom they followed by doing likewise. The following type illustration may help elucidate the point taken here.

The vignettes of the famous Judg-

ment Scene of the papyrus of ANI is weighed in the balance of the scales as against the lighter-than-air feather symbolic of MAAT the Truth.

It is not until the deceased scribe ANI has been tried by the "hangman's jury" of forty-two assessors (corresponding each, to one of the 42 parts of the defendant's "constitution") who render the verdict "not guilty" that the messianic mangod HERU or Horus takes the vindicated ANI by the hand and introduces him to the "divine father" as impersonated by god Osiris.

In this fashion did the ancient Egyptians illustrate their version of soul-immortality by way of self earned salvation as diametrically opposite to the theory of vicarious atonement which latter-day plagiarists of Ancient Egypt's religious mysteries made the mainstay of their "appeal" to the worst, mercenary instincts of persons depending for their salvation upon some messianic scapegoat for their sins against god and mankind. And thus, the so-called *Book of the Dead*—the parent Bible of Holy Writ—gives the lie to latterday creeds maintaining the opposite!

According to Ancient Egypt's version of homo-genesis, the stern, impersonal laws of natural evolution were mandatory unto all creatures alike, high and low, mortal and divine as well. Thus it was maintained that no sentient form of life could safely defy the MAATI "twofold law" of Right and Truth and that no being, high or low, could expect immunity by way of favoritism not self-earned

by way of immortality and godhood as exemplified by the messianic man-god HERU or Horus, who merely showed "The Way" for his followers, all of whom had to do likewise and none of whom was to be excused from imitating the type-example established for all creatures alike.

The fact that mercenary priest-craft in Ancient Egypt introduced a mock-holy racket of the kind familiar throughout history, whereby sinners might obtain a purely theoretical "absolution" by "greasing" the palms of greedy "confessors," did not change one iota of the stern dictates of old. This to the effect that all mortals were equal before the divine law and that no one could purchase absolution, let alone obtain salvation by proxy, at any time.

Wherefore, it is high time that some one reprimand propagandically motivated Egyptologists who make capital of the sordid fact that mercenary charlatans among Ancient Egypt's Holy Orders profanized The Mysteries by selling protective amulets and magical formulae to wealthy patrons, who labored under the delusion that salvation could be bought and, with it, a ticket to Paradise.

That kind of graft was merely typical of renegades among Ancient Egypt's priesthood, rather than the incorruptible element among initiates of the Mystery Schools. Needless to add, Egyptologists should look closer to home, instead of muck-racking ancient history.

In view of the foregoing, let mer-

cenary charlatans and their equally selfish hangers-on the myriad dupes of mystic rackets, take warning. Let it go on record, here, that no genuine Mystery School sells to any one, at any time, any kind of magical formula other than one self-earned by a student of The Mysteries via personal merits of the kind which lead to self-illumination from within, rather than "illumination" from without.

Show this writer a "victimized" dupe of some charlatan and he will show you a mercenary individual exploited by a shrewder swindler than himself. There are no exceptions to the common rule for Higher Justice sees to it that the wrong kind of mystic always meets his Nemesis at the hands of wrong kind of initiate. Thus fakerism merely reflects upon the kind of public which encourages charlatany in the first place because "birds of a feather flock together."

Therefore, it is unfair to Ancient Egypt's priesthood and to modern divines and Mystery Teachers as well to "pass the buck" anent the kind of hokus-pokus which mercenary and superstitious would-be "Light seekers" encourage by their own duplicity and insensate greed. Not until the laity discourages fakerism, by driving no hard bargains in the pursuit of religious and mystic studies, will charlatany make way for Mystery Teachers worth patronizing. For every *Mephistopheles* there is a *Doctor Faustus* and those who want their Pound of Flesh should not be surprised if their own tender flesh foots the bill in the

long run. So much, at least, is vouchsafed by the historic type example of Ancient Egypt, which owed its decline to both a mercenary priestcraft and to an equally mercenary laity the superstitious tracts of whom encouraged mock-holy rackets to begin with.

An Eastern proverb has it that "the guru appears when the chelah is ready." The present exposition hopes to prepare prospective students of The Mysteries so that they might make ready for Mystery Teachers, any number of whom will make a showing when once the mystic-minded public turns over a new leaf, so to speak.

There is no shortage of good teachers, but there is a shortage of good students worth the trouble taken. That, then, is why fakerism is widely prevalent, thanks to the Laws of Supply and Demand.

Now, lest the reader fails to grasp the significance of all this, let it be pointed out that Ancient Egypt's tragic experience—a powerful moral object lesson to posterity—is mirrored even now by conditions similar to those which accounted for the fateful passing of THE GLORY THAT WAS EGYPT!

Indeed, fakerism and charlatanry are but the by-product of popular superstitions as aided and abetted by superstitious self-centered solitaire cheats, who prefer a short cut to immortality and godhood by way of "magical formulæ" of the kind sold over the bargain counter by unprincipled racketeers who cannot make an honest living at their trade. There are

no short cuts to immortality and godhood. None save the fit may enter the "Pearly Gates"—the *Nirvana* at the *Rainbow's End* of the *Lost Horizon*—where those who belong obtain their justified rewards for the pains taken by them.

No "initiation" in The Mysteries is worth the paper it is engraved on unless its proud owner earned the initiate status by way of self-illumination as based upon mental discipline and patient perseverance and unselfish service and dauntless courage. There can be no Faith without faithfulness.

Love of Truth and unselfish service on behalf of posterity provide the badge of soul-immortality, and none save the fit may hope to obtain a compound interest on their virtues. Verily, it was written: "To him that hath, shall be given."

That much, at least, the ancient Egyptian pace-setters of religious mysteries understood and practiced. Their celestial *Paradisium* contained no parasitic drones and hangers-on of any kind.

According to the ancient Egyptian each and every soul had an equal chance to immortality, an equal share of potentiality of godhood. But none save the fit—those who earned their own salvation on this Earth, so to qualify for a soul-immortality which was considered purely conditional—could hope for godhood akin to the great Powers of creation.

The ancient Egyptians were taught that soul-immortality was no mere

gift from on high. Their gods and demigods and blessed spirit-souls on high had to work their own way up from the bottom rung of evolution's steep, long ladder. They knew of no exceptions to the common rule.

Each and every human being had to imitate the lofty type-example of the messianic mangod, who served as "The Way" and who proved by his own actions that all mortal mankind might attain to eternal bliss and godhood by dint of personal merits during the mortal time-span granted unto all alike.

Salvation had to be self-earned, beginning in the here and now, and not to be postponed until some future time. To fail in this life was to fail thereafter. In this earth-life the human soul had to establish claim-title to immortality and the last day on earth, in any one lifetime, was the very last day on which to show one's fitness to continue existence in the Hereafter. The present lifespan had to be the lifetime during which the soul *had to make good*.

There were no postponements or future leases on a lifetime wasted. No excuses were acceptable; no belated temorse could stay the wheels of Justice when once set in motion. To fail here, on Earth, in one lifetime, was to fail for good!

The high gods saved only those who saved themselves by following the type-example of the messianic mangod. Immortality and godhood was not earned by mere prayers or pious spotlight "good deeds" of the kind

which Pharisees deem their "insurance" on future bliss.

The typical ancient Egyptian believed that he himself was his own best friend and his own worst enemy, as well. His claim to immortality and godhood depended entirely upon his own, personal actions on Earth. This was in conformity with the strict ethical code, none higher or more severe, which stamped the ancient Egyptians a race of self-disciplined thoroughbreds whose self-respect and personal pride objected to unearned "charity" by way of vicarious atonement, salvation by proxy.

From the primordial depths of elemental Forebirth, to the starlit heights of circumpolar *Paradisium* in the celestial North, thus ran the ancient Egyptian spirit-soul argosy of man the mortal on the road of self-earned immortality and godhood.

Beginning as an elemental creature born of the lower Abysses and conceived in the primordial Darkness of Elemental Nature Powers, and on through mundane carnal life and Life-in-Death and Larger (After) Life beyond The Veil, on to the Elysian heights where the high gods and blessed spirit-souls have their abode among the "Fields of Peace."

Such was the *Psychostasia* and Argosy of the greatest people that ever lit the Torch of Reason and inspired the Hopes of Humanity.

Theirs was the "hard way"—the better road. Theirs was the kind of

godhood which none save the elect deem sufficiently worthwhile to give their best to the race and to that intra-

cosmic scheme of things wherein all of us are but servants of cosmic intelligence and natural laws.

In the immortal lines of Gerald Massey:

"It may have been a million years ago
The Light was kindled in the Old, Dark Land
With which the illumined scrolls are all aglow
That Ancient Egypt gave us with her mummied hand;
This was the secret of that subtle smile
Engraved inscrutably upon the Sphinx' face,
Now told from sea to sea, from isle to isle,
The Revelation of the Old, Dark Race;
Theirs was the wisdom of the Bee and Bird,
Ant, Beaver, Tortoise, working human-wise;
The ancient Darkness spake with Egypt's Word,
Hers was the primal message of the skies;
The Heavens, nightly, tell of her past glory,

FINIS

TILLERS OF THE SOIL

(Continued from Page 19)

Sonia felt her heart slow down. Once she had called Cora and Oliver her friends, had liked them. The shock of discovering their depravity had gone deep. Human bonds could never be cut entirely off.

"On purpose?" she queried in a low tone.

"I'm afraid so, though it will be called an accident, officially, because of Cora's folks in Vermont. Cora drove at great speed, estimated seventy miles an hour. They couldn't face it all, you see," Jennie answered.

"I can understand it." Sonia's

knees trembled and she leaned against the magnolia. Cora seemed to stand before her, that sad smile on the pale face and that inscrutable look in her eyes as she had talked with Jamie that day in the greenhouse. Cora had loved Jamie and had gone to her death with Oliver at the end of her little road, indifferent to a future that could hold only sorrow and regret and futility.

Through the daze she heard her name called and Anna came over to thrust a note into her hand. Sonia unsealed it and saw that it came from Royal, to lay his heart before her in a new problem.

(To be Continued)

PHILOSOPHICAL APHORISMS

By ALBERT DENIS TESSIER

There are three things necessary for the accomplishment of everything in life: *Inspiration*, which comes from the Spirit; *Aspiration*, which comes from the heart; *Perspiration*, which comes from your efforts. Make these three inseparable companions your own companions for your illumination, guide, and success.

* * *

If you cannot have what you want, be content with what you have, and remember that . . . "We must live to learn, and learn to live; love to labor and labor to love, and love our labor."

* * *

Emerson said: "*Shallow men believe in luck.*" Remember there is no such thing as luck; the man of deep thought, understanding, and action believes in earning that which he deserves through his efforts, merit, patience, and integrity.

Do not take suffering as a calamity or a curse; but rather consider it as a necessary experience for our progress, advancement, and growth.

* * *

A smile will open more doors than a frown; for a smile goes miles, while a frown will drown.

* * *

Remember that pride is the mask which conceals our faults and stupidity; for pride is an ill-founded superiority.

* * *

Never undertake anything which is beyond your possibilities and power, but work faithfully upon that which you know you can accomplish; and the world in time will acknowledge your worth, your merits, your power, and above all, your virtue.

YOU

are responsible for all that which you encounter in your life because God has made you the King of your body, of your actions, of your emotions, of your health, of your success, of your happiness. These are the attributes which every man possesses. Failure to enjoy them is lack of realization of the potential virtues with which we are endowed.

Strength is lodged within your mind, not in your body. To be a mental giant is to be wise, and a wise man does not ignore, but knows. Knowledge and wisdom are a great source of all man-power.

Hamid Bey.

MY EXPERIENCES

(Continued from Page 9)

a stable way in which a law works, they are justified in calling those organized facts a science. That is what the Western world does.

The essential difference is that these Masters have assumed the greater science possible on this planet is the science of human unfoldment, or a study of human nature. In other words, they consider all discoveries, such as electricity, steam, and the radio, as secondary in importance to the discovery of the nature of man in his manifold expressions. They consider such discoveries have no value, except as they react in their influence to awaken man's latent, personal powers.

Egyptian Masters are, therefore, scientists, artisans, mechanics, and philosophers. They are earnest workers, teachers, and leaders. The sum of their knowledge and ability constitutes their religion. Their life reflects their wisdom. Belief as such, and faith devoid of actual mathematical knowledge, plays no part in the Temple training. That is the most outstanding difference between the Egyptian and the United States religionists.

Egyptian Masters consider nature to be the handiwork of the One Creative Principle, call it what you will. They say nature is the negative or nurturing half of creation. It is therefore rightly called "Mother." God is the positive pole, from which proceeds the substance, power and purpose, developed and manifest in nature.

Man himself is as much a part of this nature as the pebble under his feet. Therefore, to know God, man should study all things, from the lowest to the highest, from the smallest to the largest which comes within the range of his observation. The sum of his knowledge constitutes his religion.

Man's Real Place and Purpose in Nature

No man is in a position to do his best work until he knows who he really is, and what his present ultimate place in the universe can be. To know a truth, that man is an epitome of the whole of creation; that he is a potential universe, and that he is in the process of bringing his latent, potential powers or natural qualities, into actual organized manifestation, acts as a constant encouragement to fulfill the one purpose of life.

This purpose, let me repeat, is to unfold and bring into personal manifestation, his hidden, latent and potential powers. This is accomplished only through experience. Experience is our task master, and nature is our schooling ground. Conscious awareness on all levels of nature, known and unknown, is the ultimate. This is called Cosmic Consciousness.

We need to know the basic, essential requirements to accomplish life's purpose. That an organism is the product of stimuli; activity or exercise results, with corresponding development.

A developed organ, faculty or function demands satisfactory expression. This is urge to do, to accomplish. This assures action, which is work. Suffering is soul work. Suffering compels comparison, with desire for ease or health. This observation and desire serves as stimuli for endeavor to gain health. All endeavor unfolds organic and mental power, which causes the individual gradually to crawl upward toward complete development, or universal conscious awareness.

This means that all human experience is worth while, as it accomplishes the ultimate purpose of awakening. One can understand why peoples and races act and react as they do when there is an understanding of the various degrees of awakening, through necessity.

The earliest experiences of the individual were tinged with fear. Fear being the expression of a threat of safety or comfort, anger and hate, and a tendency to suspicion, killing would be the logical result.

It is necessary for all races to pass through such primitive experiences. Your present method of conducting your national affairs, politically, socially, and economically, is but a logical product of human traits which were developed in the earliest necessities of the race. These now manifest as greed. It is a long, hard, tedious journey to reach the heights of awareness, which proves that ultimately personal safety and comfort is dependent upon a higher use of the law, wherein love rules, which is mutual cooperation and mutual service. The hardships of the present, which are bound to increase with inventions which appropriates nature's forces, are due to awaken the people rapidly within the next one hundred years. There will of necessity be a complete transformation of ideals and practices.

Some day the Western World will find that there are mechanics in the moral levels of life as well as in the physical. Perhaps the speediest way to learn the moral law is through the continued development of mechanics, which finally become so powerful they either destroy their creator, or come under his unselfish direction.

Man's ignorance and misfortune go together. The highest selfishness is identical universal benevolence. "Honesty is the best policy," for that which renders happiness permanently for one person, is a steadfast blessing for the whole race. The happiness of all must come through the happiness or harmony of each. Therefore, he is wisest who maintains a stern love of personal and public righteousness.

Man's Eternal Quest

Man's quest for truth or law or wisdom is as natural as it is for the sun to rise and set. It is inherent in his very being because of his very nature. Man is the product of the law of the universe, and universal essence is man's essence. His kinship with the universal is a magnet which draws him into active investigation concerning nature, and his relationship to it.

But at man's present embryonic stage of unfoldment, he sees only the effect side of creation, and knows little or nothing of its cause. Since effect is meagre, and since man's senses report effect in a more or less distorted fashion, most people at the present time are wrong in their conceptions of truth and reality. At any given period of man's unfoldment, the type of thing which he considers reality and value shows his degree of development.

A little thought makes it evident that no one can think, imagine, weigh, judge and draw conclusions, except through the sum total of experiences which have come to him in the form of impressions made upon the five senses. Memory, emotion and will, guided by an intellectual comprehension and organization of facts, constitutes his thinking and determines his life in his relations both to the planetary and celestial spheres.

Experience shows that no person can succeed in the fullest measure in life without perfect health and a pliable, supple, useful, capable and enduring body. Since everything which bears upon life is included in religion, the Egyptian Masters begin and end their training in physical power and perfection. All the ability I possess is grounded in extremes of physical development, directed by the Masters, whose data goes back over so many generations of effort that they know what practices will produce given results.

(To be Continued)

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Hamid Bey.

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## LIGHT OF THE WORLD

(Continued from Page 16)

young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him."

The Wise Men of old, the Magi, who were led by the star where Jesus lay, were men who talked with the stars and were well versed in science and philosophy.

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(To be Continued)



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 Asst. Leader—Miss Louise Maasberg.  
 Secretary—Mr. Frank G. Portune.  
 Treasurer—Miss Kathryn E. Voss.

**Time and Place of Meeting**  
 First and Third Wednesdays of each month,  
 8 P. M. Hotel Sinton, Cincinnati, Ohio.

### CHICAGO, ILL.

Executive Board Elected Dec. 1, 1941

Chairman—Mrs. Esther Brucker  
 Secretary—Miss Lee Purvin  
 Assistant Secretary—Miss Mary Polak  
 Treasurer—Miss Ada Minor  
 Assistant Treasurer—Miss Loretta Van Woert  
 Librarian—Miss Celia Curl  
 Assistant Librarian—Miss Hermine Russek

**Meditation Directors**  
 Mrs. Esther Brucker, Mrs. Nan Johnson, Mrs.  
 Madeline Seymour.

**Study and Expression Directors**  
 Mrs. Esther Brucker, Mrs. Lillian Heinze, Mrs.  
 Emily Streedain, Mrs. Ruth Boss, Mrs. Helen  
 Harman, Miss Loretta Van Woert, Mrs. Ma-  
 deline Seymour.

**Time and Place of Meeting**  
 Meetings held every Monday evening at 8:00  
 o'clock at Hotel Bismarck, Randolph at La  
 Salle, Chicago, Ill.

### DETROIT, MICHIGAN

Leader—Mrs. Margaret Glasgow.  
 Assistant Leaders—Mr. Walter Garstecki, Miss  
 Inez Light.  
 Secretary—Mrs. Emma Socklege.  
 Assistant Secretary—Mrs. Evelyn Morrison.  
 Treasurer—Mrs. Lucy Szmanski.  
 Assistant Treasurer—Mrs. Dora Mayr

**Board of Directors**  
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 and Mr. O. Mayr.  
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 Entertainment Committee—Mrs. Milda Gronko-  
 wski.

**Time and Place of Meeting**  
 1st and 3rd Tuesdays—Open Meetings 8 P.M.  
 2nd and 4th Tuesdays—Correspondence  
 Course Students—8 P.M.  
 Masonic Temple, Parlor "F," Temple and  
 Second Blvd., Detroit, Mich.

### HARRISBURG, PENNSYLVANIA

Leader—Mr. R. D. Pomeroy  
 Assistant Leaders—Mr. and Mrs. George M.  
 Glenn, Mr. Paul Fickes.  
 Secretary-Treasurer—Miss Sue Smith.

**Time and Place of Meeting**  
 Every Friday evening, 8 p.m.  
 Chapel of Y.M.C.A.



# DIRECTORY

## LONG BEACH, CALIFORNIA

Leader—Mrs. A. A. Booth

### Board of Directors

Secretary—Miss Gladys Stone

Exercise Director—Mr. Warren S. Thomas

Treasurer—Mr. S. M. Rice

### Time and Place of Meeting

1st and 3rd Friday of each month—Open Meeting, 8 P. M.

2nd and 4th Friday of each month—Inner Class (Correspondence Course Students)

Theosophical Hall, 418 Locust Avenue, Long Beach, California

## LOS ANGELES, CALIF.

Leader—Audrey Stratton.

Coptic Teacher—Harriet B. Myers.

Secretary—Mary Harkness.

Asst. Secretary—Edna Mae Brown

Treasurer—James Collins

Librarians—Mabs Hobar and Myra Morrison

### Time and Place of Meeting

1st and 3rd Friday of each month—Open Meeting 8 P.M.

2nd and 4th Friday of each month—Inner Class (Correspondence Course Students)

5th Friday—Social Evening—Open to everyone.

Studio Hall, 839 S. Grand Ave., Los Angeles, Calif.

## OAKLAND, CALIFORNIA

Leader—Mr. John W. Ring.

Secretary—Miss Elizabeth Popham.

Treasurer—Mr. Chester J. Brown.

### Time and Place of Meeting

First and third Sunday mornings of every month at 9:00 o'clock. 743 W. 21st St., Oakland, Calif.

## PHILADELPHIA, PENNSYLVANIA

Leader—Mr. H. R. Klumbach

### Board of Directors

Secretary-Treasurer—Mrs. M. E. Malinas

Coptic Philosophy Director—Mrs. Hazel Klumbach.

Social Director—Mrs. Flora E. Hawkes

Special Director—Mr. George D. Kress

### Time and Place of Meetings

Every Monday—Class in Physio-Psychology (Exercises) Explanatory talks on the body and its functions are also given.

Tuesdays following 1st and 3rd Fridays—Beginners' Class in Correspondence Course lessons.

1st and 3rd Fridays—Advanced Class in Correspondence Course lessons.

2nd Friday—Personality Development Class.

4th Friday—General Meeting

5th Friday—Social Evening.

### Time and Place of Meeting

All meetings 8 P.M. 219 S. Broad St.

## PORTLAND, OREGON

Leader—Dr. E. G. Wiese

### Board of Directors

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Social Chairman—Mrs. Florence Ball

Exercise Supervisors—Mr. and Mrs. A. M. Weyland

Enrollment Chairman—Miss Nathalie Svoboda

### Time and Place of Meeting

1st and 3rd Mondays, 8 P. M. PUBLIC LECTURES, Masonic Temple

2nd and 4th Mondays, 8 P. M. INNER CLASS, 221 Platt Bldg.

FELLOWSHIP CENTER OFFICE—221 Platt Building, 519 S.W. Park Avenue.

## SHARON, PENNSYLVANIA

Leader—Mr. A. R. Martin

Assistant Leader—Mrs. A. R. Martin.

### Board of Directors

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Secretary—Mrs. Mabel Peters

Corres. Secretary—Miss Miriam Martin.

Treasurer—Mrs. Clara Thomas.

Librarian—Mrs. Helen Thomas.

Musical Director—Miss Lois Martin.

### Social Committee

Mrs. Nancy Shaffer, Mrs. Jennie Ritter, Mrs. Robert Brumm, Miss Anita Martin, Mr. Charles Shaffer.

### Time and Place of Meetings

Meetings are held at 8:00 o'clock every Monday evening, 1046 Myrtle Street, Sharon, Pa.

## TOLEDO, OHIO

### Board of Directors

Leader—N. C. Rosentreter.

Assistant Leader—A. W. Meizner.

Assistant Leader and Teacher in charge of Closed meetings—Donald Marks.

Secretary—Frieda Kalmbacher.

Assistant Secretary—Isabelle Marks.

Treasurer—Hugo Kalmbacher.

Assistant Treasurer—Louis Kremer.

### Time and Place of Meeting

1st and 3rd Friday of each month—Closed meeting, 8 P.M.

2nd and 4th Friday of each month—Open meeting, 8 P.M.

5th Friday—Social Evening.

Odd Fellows Hall, Corner Monroe and 17th St., Toledo, Ohio.



## TO THE ASSOCIATE EDITORS AND CONTRIBUTORS OF AEGYPTUS:

The object of the Coptic Fellowship of America has always been to disseminate the teaching of Truth, Wisdom, and Knowledge. With this thought in mind, three years ago we undertook the responsibility of a monthly publication known as *Aegyptus* and *you, Contributors*, were largely the force which made the fulfillment of our aim possible. Your valuable articles and lessons from which the students and readers have received an untold wealth of wisdom helped us in the accomplishment of our aim.

Therefore, it is with deep appreciation that I direct these words to you to express my deepest thanks for your efforts in furnishing us with valuable material which has made our publication cover a wider range in its scope and purpose.

I am sure the students and readers join me in sending you their appreciative thoughts and blessings for your generosity in time and talent. With gratefulness to:

Yours,

HAMID BEY, Editor.

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## **PYTHAGOREAN SYMBOLS or MAXIMS**

*(From Hierocles)*

*(Continued from October, 1942 issue)*

11. Always put salt on the table. (Always use the principle of Justice to settle problems).
12. Break not the teeth. (Do not revile bitterly; do not be sarcastic).
13. Keep far from you the vinegar cruet. (Avoid malice and sarcasm).
14. Speak not in the face of the sun. (Make not public the thoughts of your heart).
15. Do not sleep at noon. (Do not continue in darkness).
16. Always keep your things packed up. (Always be prepared for all emergencies).
17. Cut not wood on the public road. (Never turn to private use what belongs to the public).
18. Avoid the two-edged sword. (Have no conversations with slanderers).
19. Eat not in the chariot. (Eat not in the midst of hurried, important business).
20. Write not in the snow. (Trust not your precepts to persons of inconstant character).